

SOCIETY FOR ENGLISH CHURCH MISSIONS
TO
THE ROMAN CATHOLICS.

OFFICE, 32 SACKVILLE STREET, PICCADILLY.

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SOCIETY FOR ENGLISH CHURCH MISSIONS



THE BIBLE SOCIETY

OFFICE OF THE SOCIETY, 10, BROADWAY, NEW YORK

SOCIETY FOR ENGLISH CHURCH MISSIONS TO THE ROMAN CATHOLICS.

Office, 32 Sackville Street, Piccadilly.

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THE increase of Popery in England of late years is a fact at once surprising and humiliating. To explain the causes of this phenomenon would far exceed our limited space, and tend to no practical result. Our object is to deal with the fact, and surely it is vain to dispute it when we behold Popish Convents and Schools, Chapels and splendid Cathedrals rapidly multiplying around us, and the sight of Priests, and Monks, and Nuns is becoming strangely familiar to our eyes. What are all these but the visible signs and instruments of systematic hostility and aggression against our Church and our Country? The Church of Rome, never content with toleration, is bent upon recovering her former supremacy in this kingdom, as the Papal Missive from the Flaminian gate abundantly proves. The elements of her power are both religious and political, but it is against her religious system and its fatal influence that our efforts are now exclusively directed. It is a painful fact that her well-disciplined emissaries are at present indefatigable in

their exertions, both secret and open, against the Church of England; while our Parochial Clergy in general, owing to the heavy burden of their ordinary pastoral duties, are quite unable, with their present agency, effectually to meet the danger.

This proves the necessity for a new agency and means of defence adequate to the emergency. Our best defence will be to become aggressive in our turn, and to carry our Protestant Truth into the ranks of our assailants. Let us do this in the spirit of genuine love to the souls of Roman Catholics, while steadfastly opposing every form of Romish error; and the Lord will own and bless the design. We have everything to hope, Rome has everything to fear, from the investigation and discussion of our respective claims. And why? Because our Church rests on the foundation of Scripture, and teaches nothing as necessary to salvation which "is not read therein, or may be proved thereby." (See 6th Article.) The Church of Rome, on the contrary, rests on no solid foundation; both Scripture and History testify against her. Though most of the great Truths of the Gospel are contained in her system, she has so obscured and adulterated them by a mixture of human errors and superstitions that the salt has lost its savour, and she has "made the Word of God of none effect through her traditions."

A spirit of inquiry has at length sprung up among the Roman Catholic laity, and many, through God's grace, have found out that their Church, with all its boasted infallibility, cannot stand the test of Scripture; nay, that she is convicted of false teaching even by her own version of the Scriptures.

Assuming that the foregoing policy is sound in principle, a new agency of a peculiar character is required for carrying it into effect; and it is for the purpose of supplying such an agency that this Society has been established.

The Society commenced its operations on the 5th of October last, and has nineteen Agents now employed under the superintendence of different Incumbents, in addition to which there are eleven Irish Teachers labouring among the Irish Romanists in London, whose numbers are above 200,000. Extracts from the Journals of these Agents will be found in another part of this paper.

**Important Communications from the Rev. Wm. Palmer, M.A.
and the Rev. J. E. Armstrong, D.D.**

We direct attention to the following letters as striking illustrations of the successful working of the system adopted by the Society for English Church Missions to the Roman Catholics.

Whitchurch Canonorum, Bridport, November 15th, 1853.

MY DEAR DR ARMSTRONG,—

I have much pleasure in complying with your kind request, and mentioning a few of the circumstances which have recently occurred at Chideock. The contest with Popery there has been, of course, comparatively on a small scale—the number of Romanists not exceeding 150; but a resident Priest, a chapel, and free school, the territorial influence of a Roman Catholic landlord, and the proselytizing zeal of himself and his family, give to Popery, in that place, all the advantages it could possess.

I may mention that up to the end of last year Popery had been, for a time, comparatively quiescent—perhaps partly in consequence of the establishment of our schools, opening our Church to the poor, and a more vigilant pastoral superintendence. It was evident that Popery had no firm hold on its adherents, for each year several of them united themselves to the Church, without any effort on our part.

Under these circumstances, feeling the great responsibility of undertaking more directly aggressive measures, I waited for some plain and evident indication of the Divine will; but, being convinced that an aggression would sooner or later occur, I resolved to meet it in the Lord's strength when it came; and it did come at the beginning of this year, when the estate having come into the possession of one of the most bigoted Romanists in England—the Founder of the "Catholic Institute," I believe—and otherwise closely mixed up with Jesuitism and Popery in its most ultra developments—a systematic attempt at Proselytism was made, with all the usual accompaniments of craft, slanders, falsehoods, and intimidation! Domi-

versy, bribery, &c., were resorted to. As an instance of the aggressive spirit manifested, I may remark that on one occasion the leaders of Romanism actually had the bells of our Church rung, without the consent of the Minister and Churchwardens, to commemorate *the release of a soul from Purgatory!*

My first step was to print privately, and circulate a reply to the chief tract circulated by the Romanist—one written, alas, by a predecessor of my own in this parish—the Hon. and Rev. W. T. Law. The circulation of my pastoral address produced violent excitement amongst the Romanists of all classes. The Priest desired his congregation to burn it. I then invited him to discussion, which he declined. I next announced a controversial sermon, on which they got a Jesuite, named Cobb, to hold a Retreat in their Chapel, for the purpose of keeping their people from coming to Church.

I attended some of Cobb's lectures in the Romish Chapel, and answered them in the course of Sermons on the Worship of the Virgin, which I then preached, and which were attended by the people for ten miles round.

The contest having thus commenced, I sought the advice of various friends, and amongst others I applied to you; and I cannot sufficiently express the encouragement and the strength I derived from your experience and the counsels you gave me. You recommended me to go forward boldly, and to lose no opportunity of testing Romanism by the word of God. You reminded me that Romanism dreads nothing so much as the exposure of its deeds, and that this ought uniformly to be carried out. I felt then—and experience has confirmed me in the conviction—that this is the way of dealing most effectually with Popery—that publicity is (humanly speaking) our only available way of meeting its countless resources, its superhuman cunning, and artifice, and delusions.

Protestants have, generally speaking, no conception whatever of the machinery that is at the command of Popery, and of the desperation with which that system is carried out. All England would be in a flame if Popery and its machinations were realised. But the working of the system is kept cautiously concealed; and it is only when

we come into direct collision with it, in Missionary work, that its real character is seen. I have learnt much within the last year, and my conviction is that, in the spirit of deepest love and pity for souls, we should go boldly and openly forward in the attempt to rescue them from a system so demoralising and so anti-Christian as that of Popery.

Trusting that the Lord would provide the means to maintain his own cause, we obtained a Scripture Reader, known to you as a faithful convert from Popery. He was enabled to overcome in argument from the Scriptures all the leading Romanists, including the Priest. Another course of controversial sermons followed, on the doctrine of Purgatory and its connected superstitions. At a later date we had the advantage of a course of lectures in the school-room, by the Rev. Dr. Butler, formerly a Roman Catholic Priest, but now a Missionary to the Romanists. All kinds of abuse and slander were heaped upon him by the Romish leaders, but his instruction was attended by many Romanists. The object of the Romish party then was to make the question personal as far as possible, by getting up slanders, and trying to injure the characters of Dr. Butler and myself. With this view they brought down Priest MacMullen, of the Bavarian Chapel, to lecture against us, and abuse me in every way. Dr. Butler and I invited this Priest to public discussion, but he refused to come forward in very offensive terms.

We have since continued to promote inquiry, by circulating tracts, &c., and by lectures, sermons, public meetings, and hand-bills, commenting on any local circumstances likely to aid our cause; and I am enabled to say that the Lord has indeed blessed us hitherto—far, very far, beyond my most sanguine expectations. Looking back on the course of events I can say with gratitude that whatever we have attempted has been blessed, and that all the efforts of our adversary have failed in every instance, and only turned to his own confusion.

The Romanists, who were about 150 in number at the commencement of the contest, have lost at least 20, 15 of whom have come over to us, and 5 have been sent away to places, lest they should follow the example. Several Protestants have been prevented from becoming Romanists. The Romish advocates are

completely silenced, and our poor people are now more than a match for them in controversy. In fine, we have in Chideock nearly 750 Protestants who are warmly and even enthusiastically attached to their religion. We have a Protestant Association or Institute 200 strong, whose members pay one half-penny weekly, to protect poor Protestants and promote their religion; and weekly lectures are given. The Scripture reader also goes on one day in the week amongst the Romanists of Bridport; and we are making some way there. I intreat the favour of your prayers for this Mission in which you have always taken so affectionate an interest; and I trust that we shall also be remembered by others before the throne of grace, that our weakness may be supported against the enemy of souls.

Believe me ever affectionately yours, &c.

WM. PALMER.

The Rev. Dr. Armstrong.

St. Paul's, Bermondsey, November 17th, 1853.

MY LORDS AND GENTLEMEN,—

The success which has attended my humble efforts amongst the Roman Catholics, previous to the establishment of the Society for English Church Missions, is pretty generally admitted by those who have had the opportunity of enquiring into the matter. My labours were greatly lightened by the City Mission, the late Irish Society of London, the Pastoral Aid Society, and the Irish Teachers with funds supplied by Lord Shaftesbury, besides the great help which I received from the Bible Society, and the Prayer Book and Homily Society.

Since, however, the establishment of your valuable Society, whose object is more particularly to deal with Roman Catholics, I can truly say that the work has gone on with renewed energy—the agents employed by you have been indefatigable in their exertions, and I have reason to know that their zeal has been attended with very blessed fruits, considering the short time they have been engaged under my supervision, and also considering that several of them are obliged to devote a great deal of their time to training and study; but I trust under God's blessing that the results of their labours will after an

adequate time be such as to prove to demonstration the great importance of the movement which has now commenced. Since the establishment of your Society about 40 Roman Catholics have been rescued from Popery, mostly the result of your valuable aid.

One of your agents has been the instrument of delivering from Popery several of the persons who clamoured in favour of the priest who assaulted the poor convert Murphy. This young man has got access to a vast number of Romish families; and although he has been the means of bringing many out of Popery, yet I believe they are only a mere index of many more who are convinced of their errors, but who have not the courage to come out.

Another of your agents having been a Roman Catholic Priest, has gained upon a great many, by his affectionate and Christian bearing towards his former co-religionists. I have every reason to think that this gentleman will, by God's grace, be a great blessing to the Romanists.

Another of your agents, an Englishman, has proved himself already a very able advocate for Protestant truth; I trust his labours will be greatly blessed likewise.

The working of your Irish schools has scarcely had time to develop itself, but if I am to judge by the experience of the past, in reference to this branch of the Missionary work, I have every reason to hope that a goodly harvest will be reaped in due time.

The preaching of controversial sermons is in my opinion a very important part of the work; I have reason from experience to believe that they are productive of great good, especially amongst the more respectable classes of Romanists. Several persons have come to me after the preaching of controversial sermons, and declared their determination of quitting the ranks of Popery. No later than last night, after preaching a sermon in connection with your Society to a very crowded congregation in St Olave's, Jewry—Two Roman Catholics came to me into the vestry room, and declared themselves determined to become Protestants, and gave me their names and addresses.

I remain, my Lords and Gentlemen, your faithful servant,

JOHN E. ARMSTRONG.

Controversial Lectures.

Controversial Sermons in connection with the Society have been preached since the 5th of October in the following churches and on the subjects mentioned. The attendance of Roman Catholics was earnestly requested, and there is reason to believe not in vain; and the statements brought forward were listened to with attention. It is the earnest desire of the Society that controversial subjects should be treated in the spirit of Christian love in which, at the same time that the preachers "do not shun to declare the whole counsel of God," they make known the truth in the humble hope to win souls to Christ.

TRINITY CHURCH, LITTLE QUEEN STREET, LINCOLN'S INN FIELDS.—*Subject*: "The Glories of Jesus and the Glories of Mary contrasted."

FITZROY EPISCOPAL CHAPEL, LONDON STREET.—*Subject*: "Romish Idolatry."

ST PAUL'S, BERMONDSEY.—*Subject*: "The Infallibility of the Church of Rome disproved."

ST JUDE'S, BETHNAL GREEN.—*Subject*: "Justification by Faith."

ST SAVIOUR'S, SOUTHWARK.—*Subject*: "England's Reason for Opposing Rome."

REGENT SQUARE CHURCH, ST PANCRAS.—*Subject*: "The Supremacy of the Pope."

ST PETER'S, SAFFRON HILL.—*Subject*: "Infallibility."

ST JUDE'S, SOUTHWARK.—*Subject*: "Transubstantiation."

VERULAM CHAPEL, LAMBETH.—*Subject*: "Worship of Images."

ST OLAVE'S, JEWRY.—*Subject*: "The Rule of Faith."

Extracts from Agents' Journals.

BERMONDSEY.

Oct. 1853.—The good work is going on steadily in Bermondsey—we have proofs of it almost daily. It is much to be desired that other districts *both* in London and other parts of England would copy after our example, 262 persons have renounced the errors of Popery within the last few months in Dr Armstrong's parish.

I have had conversations with the following individuals, who came to hear my lectures in the school rooms, to wit: (the names of eleven are here given) each of whom became completely convinced of the delusions and deceptions of the Romish church, and separated from it, with the exception of two, who are still inquiring.

I had an interesting discussion lately with two nuns, who called to visit a lady that had lately left Popery, and whom they hoped to *re-convert*.—I proved to them from St Paul's Epistle to the Hebrews vii, 27, also x, 10, the *direct* opposition of the *daily* sacrifice of the *mass*, to the one all-atoning sacrifice "of the body of Jesus Christ, *once* for *all*." I read also a portion of the eleventh Chapter of St Paul's Epistle to the Romans, for them, against the *assumed* infallibility of that church,—in fact, one of them appeared to be entirely *shaken*, and instead of *succeeding* in their *mission*, I trust, with God's blessing, and with the assistance of *sincere* and *fervent* prayer, she may feel convinced—

D. L.

A Reformed "Maynooth" Priest.

Oct. 1853.—Visited a family. After some conversation with Mr H—, I asked why his father became a Roman Catholic; he replied, because he believed the Protestant Religion wrong, and the Roman Catholic the true one. I said, let us see what the word of God says—he replied, he had no objection to hear it read. Before we proceed any farther, I said, I will ask you in the first place, how do you expect to be saved? he replied, by a belief in Jesus Christ, doing good works, and being obedient to his Holy Mother the Church. Now I said we will see what the Bible tells us. Yours is a Protestant one, he said. I replied, the words I would read him he would find in the Douay Bible. I then read Romans, chapter iii, 20, "by the deeds of the law shall no flesh be justified," and verse 24, "being justified freely by his grace." Ephesians ii, 8, 9, "for by grace are ye saved." As you tell me, he said, that you can find these words in the Douay Bible, I do not know what to say at present; however if you will lend me your Bible, I will keep it safe for you. I did so, and marked several passages for his perusal against the errors of Romanism.

FITZROY SQUARE DISTRICT.

Oct. 1853.—I had a most interesting conversation with Mrs C— on the xvth of St John, which I read both in English and Irish; she said she would be very glad that I should call and speak to her husband on Sunday morning, as it is the only morning he would be at home; she also kept my Irish Testament as a pledge of my attendance.

Visited.—Family all Roman Catholics. I read the 1st chapter of St John's Epistle, and had an interesting conversation on the above chapter. I showed the father, from the 7th verse, that the doctrine of Purgatory was false, with several other passages also proving the same. I left him a New Testament, marked out to him the several texts disproving the doctrine of Purgatory: he also asked me to try to get his two brothers into a Protestant School.

Visited.—Roman Catholics seven in family. Was detained two hours and a half in discussing with the father, the several points of difference between the two Churches, but more especially the subject of the worship

of the Virgin, and that of the Cross. He strenuously denied the worship of the Cross; but I brought forward proofs from the Romish Missal, to show him that the Church sanctioned it, and taught it. He said he would not believe the Missal; he also denied, that the Church teaches the Worship of the Blessed Virgin Mary. I also showed him it did, by calling her their only hope and refuge.

Nov. 1853.—Visited.—Three Protestants were present. I found they were sending their children to the Popish school, near the Regent's park. We spoke to the parents and showed them the danger of doing so. The children actually have learned the Hail Mary instead of the Lord's Prayer—they are tainted with Popery, under the superintendence of the Black Ladies, as they call them—the Nuns.

Visited.—This, also, is a Protestant family, having four beautiful children, but alas! they too are taught in the Popish school to pray to Mary, instead of Jesus; the parents told me when they pray they bless themselves, and sign the sign of the Cross. I told the parents not to send them there any more. I visited about six Protestant families in this court, all having the same awful story to tell, and gave them the same advice. We visited a family, read 1 Corinth. v, and had an interesting conversation on the same. There were two persons who requested me to bring them a Bible.

SAFFRON HILL.

Oct. 1853.—Visited.—Subject: "Salvation by Christ alone," quoted, John iii, 16—Acts. iv, 12.

It was in Irish I spoke to all these people. The poor woman of the house wanted us to stop for tea; she was so delighted at our teaching, and speaking to her about Christ in Irish.

Nov. 1853.—Visited.—Subject: "The reading of the Holy Scriptures," quoted, Psalm xix, 7—Psalm cxix, 105. Isa. viii, 20—John v, 39—2 Tim. iii. 15.

We had a very long argument with those people upon this subject, and ultimately parted good friends.

Nov. 1853.—Visited.—Subject: "The Mass." We had a long conversation with the man in the presence of his wife, who is a Protestant, and I am happy to say that, by the blessing of God, we found a great change in his opinion from the first time we visited him; he was then a Roman Catholic, and believed in all the sacraments and ceremonies of the Church of Rome, but now says that he does not believe in the mass, nor in the real presence, and promised us, that any day we would call upon him (if he was not at work) he would go with us to the Rev. Dr Armstrong, and there make an open profession of his faith in the Protestant Church, and shake off all communion with the Church of Rome for the future. He said that the texts we quoted for the different subjects upon the errors of the Church of Rome, which we drew his attention to, made such an impression on his mind that he had nothing to say in reply. I promised to call on him the first day he was at leisure, which he said would be the first day he was not at work. Work or not, he said, I will go and do what I conscientiously believe is right. I quoted John xvii, 4; xix, 30.—Heb. vii, 25, 27. We parted, recommending him to pray to God, for Christ's sake, to enable him to persevere to the end.

Nov. 1853.—Visited —Subject: “Image worship.” The woman’s son showed me a cross the priest gave him; he had it sewed to one of his braces. I told him it was only a bit of brass, and that it was idolatry to pay any honour or worship to it. I told him to look to Jesus as the author and finisher of our faith, Heb. xii, 2, and not to pay any respect to that bit of brass, or the priest that gave it. The young man said he would take my advice.

Nov. 1853.—Visited.—Subject, invocation of Saints. This woman got into a great rage, started up, laid hold of her beads that lay on the table, and said, “There was her rosary and there was her god,” holding up the crucifix that was on her beads. I told her they were no gods that were made by hands, and that it was idolatry to worship that bit of carved wood as her god, and likewise to pray ten times to the Virgin for once she prayed to God was dishonouring his holy name; she got into a furious passion, and insisted I should walk out, she did not want to hear anything from me. I complied, quoting before I left some warnings from Scripture, and praying that the Holy Spirit might bring them home to her heart and the hearts of all those present.

Visited.—There were two families in this room all Roman Catholics, some of whom cannot speak or understand a word of English. I was well received and read the 23rd chapter of St. Luke in Irish; there were five present who were delighted to hear the glad tidings of salvation in their mother tongue; they told me to call to see them as often as I could, and read for them what they never heard before.

TRINITY CHURCH DISTRICT, ST. GILES.

Nov. 1853.—Called on D. M—; several Romanists present. After some little time, Daniel said to me, “Suppose a Roman Catholic brought this text in St. Matthew in favour of purgatory against you ‘neither in this world neither in the world to come.’” I replied in the best way I could, “Sure Daniel,” I said for argument’s sake, “it is not because we should meet with the term ‘world to come’ in the scriptures, or fire, or pit, or prison that we should immediately conclude these to mean purgatory. But to return to Matthew 12th Chapter, suppose I said I owed you twenty pounds. That I intended going to America, but previous to my going I said to three credible honest men—for decidedly such were the three Evangelists by whom this narration is recorded—to one I will not pay D. M— neither in this land nor in the land of America; to the other two I will not pay D. M— either in this land or that of America or at all; and suppose these three men came and told all this—now what would be your impressions?” Daniel replied, “That I should never pay him at all.” “Exactly so! Matthew says ‘that the sin against the Holy Ghost will not be forgiven in this world or in the world to come;’ Mark and Luke clearly teach it shall never be forgiven.”

Visited.—Mrs C—, to whom reference has been already made. Read, and made some strong observations on the 4th of Acts xii. Stated here who gave expression to these words. How could there be salvation in any OTHERS? What did they do for us? Sure they neither lived nor died for us? What claim have we on them, or they on us at

all? What relationship is there between us? None whatever! Now, is it any wonder that honest St Peter should say: There is no salvation in them? She then said; what you say is very likely, it is the Lord; glory be to him who died for us. It is hard to blame Catholics about these things; they are not told them. Now I said, that you are told them, will you pray to saints and angels any more, or look to them for salvation? Indeed then, I'll look to my Lord now and at the hour of my death too, she said.

THE PRIEST AND THE BIBLE.

Nov. 1853.—J. S., about eighteen months ago, attended some Controversial Lectures at St Giles'. His attention being roused, he went to the Priest, Rev. Mr —, and asked him for a Bible or Testament. He asked him what he wanted with it? He replied, to study it, and know what the book contained. The Priest told him he knew nothing about the Bible. The man replied, that this was true, as he never had any opportunity of knowing it. He looked at him for some time and paused, and then said—There was no use in his reading the Bible, when he knew *nothing* about it, and that he had no Bibles to give to *any* person.

This reply completely destroyed every confidence this man could have in the teaching of the Priest. He had been a very steadfast Roman Catholic, and for five years had acted as Clerk to a Priest.

OPERATIONS AMONG FOREIGNERS.

There are in the district of Hatton Garden about 2,000 Italians and other foreigners, chiefly of the poorer classes, the majority of them ignorant of the doctrines of that Church to which they nominally belong. They are willing to receive instruction, and may, by God's grace, be found (if taught by the Spirit) efficient messengers of the Gospel of Christ to their fellow-countrymen.

Nov. 1853.—A School has been opened at No. 43 Kirby street, Hatton Garden, in a room engaged for that purpose. It is conducted by the Italian Scripture Reader and Schoolmaster, formerly a Roman Catholic, and a Barrister in Italy. The School is open for two hours every evening, and though only a short time in operation, has been attended by many adults anxious for instruction. The School is opened and closed with Prayers from the Liturgy, and a chapter of the Scriptures read and explained.

Schoolmaster's Report:

"I am happy to say that the Italian School on the whole progresses; there are two attending to learn to read and to write their own language; two absent on account of illness, and nine others who are studying English; they all most attentively read a Chapter of the New Testament every evening, a copy of which they each desired and have received. Being poor, but industriously inclined and intelligent men, they anxiously desire occupation. A list of their names and capabilities is added."

Rev. S. Garratt has sent the following Report as to his District :

“ The Scripture Reader placed by the Society in my district, seems likely to work very well. I trust that, with the blessing of God, he will be enabled to aim an effectual blow at the Apostasy, and to win many jewels for Christ from our Roman Catholic population. The field is ripe for the harvest, and he is entering into it with great energy, zeal, and love.”

The following has been communicated by the Clerical Superintendent of the Society :

One of the Agents of the Society called at Dolman's, Roman Catholic Bookseller, New Bond Street; wanted to buy a Douay Bible, was told he had none at present. Also called on another Roman Catholic Bookseller in Sidmouth Street, Hampstead Road, with the same result.

Appeal for Funds.

The Committee submit the foregoing documents to the Protestant public in the confident hope of enlisting their sympathy and receiving their liberal support. The need of such a Society as this is evident if the Papal aggression is to be effectually repelled, and the truths of the Gospel, as vindicated at the Reformation, and embodied in the Standards of our Church, are to be preserved and upheld in this land. The plan pursued by the Society has been found, as far as tried, admirably suited for the purpose; and many Clergymen of eminence have borne testimony to the soundness of its principle.

The Committee are prepared energetically to carry out that plan in humble reliance upon Almighty God for his blessing upon their work, if funds are supplied for the purpose.

Applications for assistance are now before the Committee from several places of importance, where the agents of the Romish Church are seeking to establish themselves, but the Committee are obliged to postpone the aid required until a much larger supply of funds is placed at their disposal; and they now earnestly appeal for immediate and liberal support to all who value the extension of Protestant and Evangelical religion in connexion with the Church of England.

Let Christian hearts help the cause with their self-denying bounty and their fervent prayers.

Papers, descriptive of the constitution of the Society and its modes of operation, may be obtained gratis at the Society's Office.

Clergymen who may wish to have Sermons preached or Meetings held in behalf of the Society, are requested to communicate with the Honorary Secretaries at the Society's Office.

Donations and Subscriptions will be thankfully received by the Bankers, Messrs Drummonds'; at the Office of the Society, 32 Sackville street; and at the Office of the "Record."

